A Comparative Study of the Fall of Man as Treated by John Milton and Ellen G. White

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PREFACE

About a year ago, I became interested in the contention of some that Ellen White had drawn specific extrabiblical ideas on primordial themes like the fall of Lucifer and humans from John Milton's *Paradise Lost* (17th century) in her writings on the topic of the great controversy (beginning in 1858). During my Internet searching for potential research on the subject, I discovered the 2010 CUNY doctoral dissertation by the Milton scholar, Ian Bickford, entitled, "The Thief of Paradise: Milton and Seventh-day Adventism." Bickford's study explores the thesis that international Adventism was and continues to be influenced by the ideas of John Milton. He claims to find this especially exhibited in the writings of Ellen White—particularly her development of the great controversy theme. Inexplicably, none of the Ellen White scholars or historians of early Adventism that I know were acquainted with Bickford's work.

Bickford's research and conclusions are unique and significant. Almost every early and modern scholarly examination of Ellen White's writings that explored the issue of her potential sources for and literary influences on her books and articles was conducted by current or former Adventists. They were interested in the issue of who White was potentially using. Bickford is neither an Adventist nor one seeking White's potential sources or influences. He is a non-Adventist Milton scholar, interested in the issue of tracing Milton's influence—in this case, his potential influence on Adventism in general and Ellen White in particular.

As I launched into Bickford's dissertation, I discovered that he had used the work of an Adventist English teacher from 1957. In that year, Ruth Elizabeth Burgeson submitted a 76-page MA thesis in English at Pacific Union College (PUC) entitled, "A Comparative Study of the Fall of Man as Treated by John Milton and Ellen G. White." Unlike me, most of my friends who did not know Bickford's work were aware of Burgeson's thesis. However, they had either never seen it or read it.

My first task was to access a copy of Burgeson's work. I consulted one friend who thought his university might have a copy and, if so, he might arrange for a .pdf scan. He was successful, but the scan was not acceptable. I moved on to another friend—an archivist at PUC, where I thought he might have access to the original thesis. He also was successful, and the resultant scan, while not perfect, was much better. I shared the latter with my scholar friends, but they had trouble searching the document or copying materials from it, as did I.

I finally decided to reconstruct Burgeson's thesis through a combination of copying and pasting the .pdf scans of each page into Microsoft Word and rekeying the lines, phrases, and words missing or erroneously copied from those scans. The latter was not insignificant in that only approximately 75% of the material on the .pdf pages was accurately copied and pasted. Also, each page required special formatting to match the original. I had to examine each poetic quotation from Milton, especially its 17th century spelling, that could not be checked by the modern software.

One reason Burgeson's thesis was difficult to copy and paste into Word was that she had used a manual typewriter, and the results were far from uniform. Given that limitation, she had no access to things like italics or curly quotes/apostrophes. Her font for everything including footnotes was, of course, not proportional.

What follows this Preface, however, is Burgeson's work just as she wrote and submitted it. Each chapter and page contain the exact content that appears in her thesis, except for the following few edits: (1) I substituted curly quotes and apostrophes for her straight counterparts; (2) I added a few missing, concluding quote marks; (3) I restructured the pages using 1 inch margins with Times New Roman, 12-point font for the body and 10-point for the footnotes.

Conversely, I retained (1) her page content, by starting and ending each page with her words; (2) her underlining for titles and emphases; (3) her line spacing for text and quotations; (4) her differentiated indenting for Milton and White quotations.

Before proceeding, it may be helpful to note a few things about Ruth Elizabeth Burgeson. Who was she? She was born 16 Feb 1913 in Barnesville, MN to Christian Fogh/Burgeson, a Dane who died in 1957, and Ingrid Marie Johnson, a Swede who died in 1952. Ruth received a BA in English from PUC in 1951 and an MA in English from PUC in 1957. In her early education career, she was an elementary teacher at Twin City Junior Academy (Minneapolis, MN), an English teacher and dean of girls at Shenandoah Valley Academy (New Market, VA), an English instructor, assistant librarian, and assistant dean of women at PUC (Angwin, CA), and an English teacher and librarian at San Pasqual Academy (San Pasqual, CA). After receiving her MA, Burgeson was appointed instructor of English at Walla Walla College (College Place, WA) in 1957, where she remained for 21 years until retirement in 1978. During that time, she was promoted to assistant professor, associate professor, and, after retirement, professor emeritus of English. She died 28 Feb 1979 in Walla Walla, WA, survived by two brothers and two sisters.

Not every doctoral dissertation or master's thesis deserves to be preserved—even fewer merit reconstruction. Why is Burgeson's thesis an exception? I believe it is special for several reasons: (1) Like the work of Bickford, it is the product of an English literature specialist, a Milton scholar outside the areas of Adventist theology or history; (2) it was written more than a decade before a small flood of Ellen White studies; (3) it appears to be the first scholarly investigation of the potential influence of John Milton's *Paradise Lost* on the writings of Ellen White; (4) it clearly identifies specific extrabiblical materials in White's writings that parallel counterparts in Milton; (5) it raises essential questions that are either not fully addressed or inadequately answered that now need to be explored.

Because I acquired and reconstructed Burgeson's thesis, I take responsibility for its publication in this form, including any errors in the recovery process and the final product. However, many others supported and stimulated the project. To them I am very grateful. They include, but are not limited to: Eric Anderson, Ian Bickford, Kevin Burton, Jon Butler, Denis Fortin, Larry Geraty, Ron Graybill, and Ron Jolliffe.

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Chapter I

Introduction

One of the still unsolved problems in the area of religion and morals today is that of reconciling the presence of evil in the universe with the belief in an all-wise, all-loving, and all-powerful Heavenly Father. If God is all-wise, does He not see the foolishness of allowing evil to hold sway millennium after millennium? If He is all-loving, can He possibly take pleasure in the suffering that accompanies evil? And if He is all-powerful, why does He not use His power to stamp out, immediately and forever, all vestiges of evil.

The problem is not new. Successive generations of men have grappled with it, and, while much has been written to throw light upon the circumstances surrounding the entrance of sin into the universe; it is still essentially unexplained, and will continue to be unexplained, for to explain it is to excuse it.

A number of years ago while making a study of this problem as presented in John Milton's Paradise Lost, the writer of this thesis was reading concurrently the portion of Ellen G. White's Patriarchs and Prophets which concerns itself with the same problem. A recurring and marked similarity of narrative detail impressed the writer to search for further similarities and, if possible, to determine why a work by John Milton, English epic poet of the seventeenth century, and one by Ellen G. White, American religious prose writer of the nineteenth and twentieth centuries, should so resemble each other. Of interest in this connection is an early edition of Patriarchs and Prophets which contains

on the title page the quotation from Paradise Lost, "To justify the ways of God to men."

John Milton was a Puritan of the Puritan Age. Though so strongly motivated by the vital issues of his day that for twenty years his poetic genius was subordinated to the writing of powerful prose pamphlets with the unifying element of liberty interwoven throughout all, he never lost sight of his early ambition to write an epic for the English people. Although the actual composition of Paradise Lost did not begin until Milton was past fifty, he had perhaps twenty years earlier chosen the fall of man as his theme and the epic in blank verse as his medium. While following the Biblical narrative, in the main, and invoking and acknowledging the aid of the Holy Spirit, Milton, pouring the story into the mold of the classical epic, felt free to draw upon his own creative imagination in producing a consciously artistic literary work.

With the characteristic compression of poetry Milton states his purpose in writing Paradise Lost:

> That to the highth of this great Argument
> I may assert Eternal Providence,
> And justifie the wayes of God to men.[1]

Ellen Gould Harmon (later to become Mrs. James White) was born in New England and grew to girlhood during the years that William Miller was preaching the doctrine of the imminent return of Jesus to this earth. As a child, Ellen showed a sensitivity to spiritual things and became concerned about the salvation of her own soul and the souls of those

[1] John Milton, "Paradise Lost," The Works of John Milton, ed. Frank Allen Patterson, Vol. II, Pt. I (New York: Columbia University Press, 1931), Book I, 11 24-26. Hereafter all references to Paradise Lost will appear in the text with book and line numbers only. The Columbia edition will be used throughout.

near her. Unlike Milton, who received all the education open to a man of his age, Mrs. White's formal education was limited to a few years of grammar school, and a career of writing was far from her thought. But, she explains in the introduction to Great Controversy, the first of the "Conflict of the Ages Series" to be written,

> As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed,—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future.[2]

Again she states her aim in the following terms:

> To present a satisfactory solution of the great problem of evil, shedding such a light upon the origin and the final disposition of sin as to make fully manifest the justice and benevolence of God in all His dealings with His creatures; and to show the holy, unchanging nature of His law, is the object of this book. (G.C., p. xii)

Committed to such a charge, she felt constrained to write.

The aim of the writer of this thesis is to study Paradise Lost and the first chapters of Patriarchs and Prophets in order to learn the degree to which the two sources harmonize and to discover, if possible, the reason or reasons for the likenesses that exist.

The method used is one of comparison, passage by passage, of the narrative as given by the two authors. Chronological order will be fol-

[2] Ellen G. White, The Great Controversy between Christ and Satan (Mountain View, California: Pacific Press, 1911), p. xi. Hereafter all references to books by Ellen G. White will appear in the text abbreviated as follows: D.A. for The Desire of Ages, E.W. for Early Writings, Ed. for Education, G.C. for The Great Controversy, M.H. for Ministry of Healing, P.P. for The Story of Patriarchs and Prophets, and S.C. for Steps to Christ.

lowed as nearly as possible, beginning with parallel statements concerning the nature of Lucifer. Usually the quotation from Milton will appear first, then the quotation from Mrs. White, and finally some indication of the degree of similarity or difference.

This is the plan for chapters two through seven, carrying the reader through the story, beginning with the nature of the angels, then the rebellion in heaven, the expulsion of Lucifer from heaven as he becomes Satan, the nature of man, the fall of man, and the revelation of the plan of redemption.

The narrative completed, chapter eight will deal with three issues of major significance to an understanding of the problem of evil as discussed by both Milton and Mrs. White. Those issues are liberty, knowledge, and free will. The procedure will differ in this case from that used in the previous chapters in that all the views quoted from Milton on the subject under consideration will appear first, to be followed next by quotations from Mrs. White and then by a summary and the writer's interpretation of the data. Further interpretation will be left for the concluding chapter. Final evaluation will be focused principally on the content of the two works studied, but some attention will also be given to method of presentation.

It may be helpful for the reader to watch for interrelationships between purpose and method, between length and proportion, and between any or all of these and content. One should remember, too, that the form of the Miltonic epic encourages emphasis upon a way of expression, but the form of the more didactic prose of Mrs. White encourages evaluation and

criticism. Because of this vast difference in form, it is frequently difficult, if not altogether impossible, to quote exactly parallel passages. The nature of the epic may in some instances call for a dramatic presentation covering several pages, while Mrs. White tells the same event in essence in a short paragraph of descriptive narrative and critical comment.

Chapter II

The Nature of Lucifer

Milton, in Paradise Lost, and Mrs. White in Patriarchs and Prophets, both face a formidable task as they seek to explain the entrance of sin into the courts of heaven inhabited only by holy beings. Logically sin comes from one of two places: from without or from within. If sin comes as a result of yielding to pressure from without, the responsibility for its origin is merely transferred to the next being involved; if sin comes from within, it is necessary to examine the nature of the being who is responsible for it to determine if there is a flaw in his character for which his Creator is responsible. Both authors assume the problem of explanation as they include in their works the story of the origin of evil.

In order to understand how each author deals with the origin of sin, it is important to learn how each regards the nature of Lucifer, the being who introduced it. Was he created by God? If so, was the Creator responsible for the defect of character that caused his disaffection? Or was he a self-existent being who deserved a position comparable to that held by the Son of God?

Perhaps Milton's most direct statement concerning the creation of all life, which would include Lucifer, is put into the mouth of Raphael. This angel has been commissioned to tell Adam the story of the fall of the angels in order that he might be prepared to meet his

foe. Raphael assumes that Adam knows nothing about God's creation of the heavenly host and begins at the beginning of creation:

> O Adam, one Almightie is, from whom
> All things proceed, and up to him return,
> If not deprav'd from good, created all
> Such to perfection. (V. 469–472)

The following statement by Mrs. White shows that she agrees with Milton in regarding Lucifer as a created being: "The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore called forth no gratitude to his Creator." (P.P., p. 37)

Not only do Milton and Mrs. White agree that Lucifer was a created being, but they also agree concerning the part Christ played in the creation as evidenced in the following passages. Milton has Abdiel, one of the loyal angels, include in his argument with Lucifer these words identifying Christ as the agent of creation:

> Thy self though great and glorious dost thou count,
> Or all Angelic Nature joind in one,
> Equal to him begotten Son, by whom
> As by his Word the mighty Father made
> All things, ev'n thee. and all the Spirits of Heav'n
> By him created in thir bright degrees. (V. 833–838)

And in similar vein Mrs. White says, "The Father wrought by his Son in the creation of all heavenly beings." (P.P., p. 34)

These passages show that both Milton and Mrs. White believe Lucifer to be a created being. As such be owed allegiance to God, his Creator, and to the Son, as the Father's agent in creation. Any claim of Lucifer's to an existence independent of God's power is clearly false according to these expressed views.

Possible immortality is another aspect of Lucifer's nature which

both authors regard important enough to consider. Is Lucifer's nature "divine" so that he cannot be destroyed but will continue to live? Will his government coexist with God's government indefinitely? Or will his experiment end in defeat for the plan and annihilation for the planner?

In seeking to answer some of these questions, Milton speaks through several mediums. Beelzebub refers to the banishment and possible destruction of the rebels when he says they perish

> As far as Gods and Heav'nly Easences
> Can perish. (I. 138, 139)

Moloc wonders whether God

> Will either quite consume us, and reduce
> To nothing this essential, happier farr
> Then miserable to have eternal being:
> Or if our substance be indeed Divine,
> And cannot cease to be. (II. 96–100)

Belial joins in the speculation when he suggests:

> We must exasperate
> Th' Almighty Victor to spend all his rage,
> And that must end us, that must be our cure,
> To be no more; sad cure; for who would loose,
> Though full of pain, this intellectual being,
> These thoughts that wander through Eternity,
> To perish rather, swallowd up and lost
> In the wide womb of uncreated night,
> Devoid of sense and motion? and who knows,
> Let this be good, whether our angry Foe
> Can give it, or will ever? how he can
> Is doubtful; that he never will is sure.
> Will he, so wise, let loose at once his ire,
> Belike through impotence, or unaware,
> To give his Enemies thir wish, and end
> Them in his anger, whom his anger saves
> To punish endless? (II. 143–159)

But all these conjectures serve only to heighten the drama and are not seriously considered by Milton. His own belief is probably best

reflected in the statements of "faithful" Abdiel who, during his contention with Lucifer in heaven, warns:

> Then who created thee lamenting learne,
> When who can uncreate thee thou shalt know. (V. 894–895)

Mrs. White emphasizes the idea that He who had created Lucifer could and would uncreate him when she refers prophetically to the final disposition of the originator of sin:

> Then I saw that Satan and all the wicked host were consumed.…
>
> They have died an everlasting death. They are never to have a resurrection. (E.W., p. 295)

According to the foregoing passages each author believes that Lucifer possessed life only in God and that his nature was such that utter destruction awaited him when he cut himself off from God.

The intellectual endowment of a being is surely closely related to his nature if not actually regarded as a part of it. The writer finds no direct statement in Milton concerning the strength of Lucifer's intellect, but infers from the presentation of the arguments by which he is able to seduce the angels, and later man, to his side that Milton believes him to have a keen mind. Long passages are devoted to a dramatic presentation of deceptive oratory and its results in spreading the infection of sin. Mrs. White calls Satan's a "master mind," highest among created intelligences, and next in power to the mind of Christ. (P.P., p. 36)

Perhaps it was because of this keenness of intellect that Lucifer was granted the high position he held in heaven. Raphael, in speaking to

Adam, alludes to him

> of the first;
> If not the first Arch-Angel, great in Power,
> In favour and praeeminence. (V. 659–661)

Milton shows further evidence of Lucifer's position and influence when be pictures him calling "all his Legions" to undertake a midnight march in order that he might sow in their minds the seeds of discontent and discord.

> [So the false Arch-Angel] infus'd
> Bad influence into th' unwarie brest
> of his Associate; hee together calls,
> Or several one by one, the Regent Powers,
> Under him Regent, tells, as he was taught,
> That the most High commanding, now ere Night,
> Now ere dim Night had disincumberd Heav'n,
> The freat Heirarchal Standard was to move;
> Tells the suggested cause, and casts between
> Ambiguous words and jealousies, to sound
> Or taint integritie; but all obey'd
> The wonted signal, and superior voice
> Of thir great Potentate; for great indeed.
> His name, and high was his degree in Heav'n;
> His count'nance, as the Morning Starr that guides
> The starrie flock, allur'd them, and with lyes
> Drew after him the third part of Heav'ns Host. (V. 694–710)

Mrs. White, too, accords Lucifer the highest place among the angels. He was, she says, one

> who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. (P.P., p. 35)

In another place she calls him "'the light bearer,' the sharer of God's glory, the attendant of his throne" (P.P., p. 40), and still again she says: "Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong." (P.P., p. 41)

So far in the chronology of the Paradise Lost story Lucifer is described as one with all the advantages: position, influence, honor, intellect, respect. There is no mention by either Milton or Mrs. White of a defect in his creation that should have caused Lucifer to sin. The key is to be found in the one vital endowment which both Milton and Mrs. White recognize as being a part of the heritage that God gave to angels and to man: the power of choice. In the council in heaven held after Satan had been cast out and was plotting the ruin of man, God, talking with the Son, makes clear that all of His intelligent creation—man and angels—were given freedom of will:

> I made him [Adam] just and right,
> Sufficient to have stood, though free to fall.
> Such I created all th' Ethereal Powers
> And Spirits, both them who stood and them who faild;
> Freely they stood who stood, and fell who fell. (III. 98–102)

Mrs. White is fully in accord with this theory of free will. Typical of her many pronouncements on the subject is this: "To all he [God] grants freedom of will, that they may render him voluntary service" (P.P., p. 34), and in the next paragraph she points out Lucifer as the one who abused this freedom of will.

An easy way to have prevented the entrance of sin—for God to have created beings who, without the power of choice, would have been forced to do His service—is strongly opposed by both Milton and Mrs. White. Milton explores this possibility when he quotes God as saying:

> Not free, what proof could they have givn sincere
> Of true allegiance, constant Faith or Love,
> Where onely what they needs must do, appeard,
> Not what they would? what praise could they receive?

What pleasure I from such obedience paid,
When Will and Reason (Reason also is choice)
Useless and vain, of freedom both despoild,
Made passive both, bad servd necessitie,
Not mee. (III.103–111)

Milton emphasizes the principle that happiness comes only to him who has the power to choose whether or not he will serve his Creator. And he brings out further the fact that the service of love is the only service that can bring joy to the Creator. An understanding of this principle is essential to an understanding of the reason that God must limit His own power, in a sense, in order to allow sin to enter.

Mrs. White explains the necessity for freedom of choice by first putting into the mouth of Satan an argument against the principle—a "straw man" device—and then proceeding to tear it down:

> To stir up rebellion in the fallen race, he [Satan] now represented God as unjust in having permitted man to transgress his law. "Why," said the artful tempter, "when God knew what would be the result, did he permit man to be placed on trial, to sin, and bring in misery and death?"…
>
> There are thousands to-day echoing the same rebellious complaint against God. They do not see that to deprive man of the freedom of choice would be to rob him of his prerogative as an intelligent being, and make him a mere automaton. (P.P., p. 331)

An additional argument for free will is included in this passage from Mrs. White in which she emphasizes the motive of love as essential in obeying a law of love.

> The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—service that springs from an appreciation of his character. (P.P., p. 34)

In these passages Milton and Mrs. White agree that God could not

have by-passed the problem of sin by having created beings who served Him because they were forced to rather than because they loved Him. Both authors show that Lucifer's heritage of free will is not a flaw for which the Creator is to be blamed. It is rather a distinguishing feature that raises the creature above the level of the brute or the automaton. It enables God's intelligent creatures to appreciate His character, to serve Him with love, and to enter most fully into communion with Him.

The flaw in Lucifer that caused sin to break forth is represented by both authors as being, not a deficiency in his original endowments, but rather a misuse of his most godlike endowment, freedom of choice. Choosing as he did to nourish his pride and glorify himself instead of his Creator, Lucifer corrupted his once-perfect character and brought evil out of good.

Chapter III

Rebellion in Heaven

In a universe of created beings who at any moment could rebel from the love and obedience they know, the stage is set for the drama that is to cover all time and all creation in its action. This chapter will begin to trace the development of the rebellion from the first intimation made by both Milton and Mrs. White that not all was well 1n heaven.

The earliest event in the story (supplied by Raphael's narration to Adam in the Garden) is the summoning of the "Empyreal Host" to a great conclave, ostensibly for the purpose of proclaiming the elevation of the Son of God to a position of particular honor at God's right hand. In referring to one source of discontent, the proclamation at the close of the ceremony provides Milton with his first hint of trouble:

> So spake th' Omnipotent, and with his words
> All seemd well please'd, all seem'd, but were not all. (V. 616–617)

There is evidence that, while the first mention of the rebellion refers to this occasion, Milton believes that for some time Lucifer had cherished feelings of jealousy and pride and hatred. This is revealed by Gabriel in conversation with Satan who is on his way to accomplish his nefarious deed in Paradise. Gabriel charges him with once fawning, cringing, and servilely adoring heaven's monarch while secretly planning to dispossess (IV. 957–961.) Since after an open declaration of intentions such as follows the council, the fawning and cringing would have been pointless,

Milton is obviously pointing to a gradual development of the principle of sin in Lucifer's heart before it came out into the open.

Mrs. White leaves much less to speculation concerning God's reason for calling the heavenly hosts together. She says plainly that Lucifer had already formed the purpose of disputing the supremacy of the Son of God, and that God had devised this method of clarifying the issue. She writes:

> To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels.… Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.
>
> The King of the universe summoned the heavenly hosts before him, that in their presence he might set forth the true position of his Son, and show the relation be sustained to all created beings. (P.P., p. 36)

Both authors try to prepare the mind for the shock of the discordant note that is so soon to be sounded. Milton does it by implying that a fawning, cringing attitude on the part of Lucifer had earlier given evidence that his heart was not right. Mrs. White states that "little by little, Lucifer came to indulge the desire for self-exaltation." (P.P., p. 35)

Both authors picture the rejoicing of the angelic host after the proclamation of the position of the Son of God. To songs of praise, mentioned by Mrs. White, Milton adds "mystical dance" (V. 620), certainly a minor point.

Milton capitalizes on the opportunity to dramatize a midnight march of Lucifer with his legions to a place remote from God's throne.

There with greater freedom he can speak of that which until then had been kept carefully concealed. Lucifer tells the angels that the purpose of the hasty midnight march is

> there to prepare
> Fit entertainment to receive our King
> The great Messiah, and his new commands. (V. 689–691)

However, once he has his audience alone, his tone quickly changes, suggesting they have come together

> This onely to consult how we may best
> With what may be devis'd of honours new
> Receive him coming to receive from us
> Knee-tribute yet unpaid, prostration vile,
> Too much to one, but double how endur'd,
> To one and to his image now proclaim'd? (V. 779–784)

Mrs. White introduces Lucifer at this point as one who, even while bowing with the adoring host, harbors a strange fierce conflict within his heart.

> Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. (P.P., p. 37)

This is Mrs. White's direct statement of the event dramatized by Milton.

Both authors present essentially the same facts concerning the beginning of the rebellion. They agree, too, that Lucifer challenged the necessity of law for heavenly beings. In fact, the first point of attack in the speech of Milton's Satan is his disposition to do away with the law of God since from his point of view, law is unnecessary. He questions:

> Who can in reason then or right assume
> Monarchie over such as live by right
> His equals, if in power and splendor less,
> In freedome equal? or can introduce
> Law and Edict on us, who without law
> Erre not? (V. 794–799)

Mrs. White says that

> he [Lucifer] began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts wore holy; it was no more possible for them than for God himself to err. (P.P., p. 37)

These passages indicate an agreement of the two sources in the presentation Lucifer made to his angelic listeners representing the superfluity of laws to guide holy beings who, without law, were able to live perfect lives that brought honor to God.

To answer that charge Milton provides, in the person of Abdiel, a protagonist who meets Lucifer first in a battle of reason and then in a battle of physical force. Arising from among the number who listened to the great Apostate, Abdiel in two fiery speeches includes these arguments:

1. You are an ingrate to refuse the Son of God the honor He has won by merit.
2. You have no right to say that God is unjust because He binds you with law.
3. Even if it were unjust for equals to reign over equals, that would not apply here, for the Son is not your equal, but your Creator.
4. Therefore cease your impious rage and repent.
5. Since you will not repent, your fall is determined. The golden scepter which you have refused will become a rod of iron to crush and destroy you (V. 809–895)

Within one brief paragraph Mrs. White parallels almost every point of Abdiel's argument when she states:

> But angels who were loyal and true maintained the wisdom and justice of the divine decree, and endeavored to reconcile

> this disaffected being to the will of God. Christ was the Son of God; be had been one with him before the angels were called into existence. He had ever stood at the right hand of the Father; his supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose, and prove themselves loyal to God by fidelity to his government. (P.P., 38–39)

Rearranged so as to appear in the same order as Abdiel's speech and freely paraphrased by the writer of this thesis, the arguments of the loyal angels as recorded by Mrs. White are:

1. Christ at the right hand of the Father has given us the blessings and harmony of a kindly rule.

2. There is justice as well as wisdom in the divine decree.

3. Christ as the Son of God is the equal of His Father rather than of the angels who were later "called into existence."

4. Why should there now be discord? Renounce your purpose and return to God as loyal and faithful beings.

5. If you do not repent, there will be terrible consequences.

Mrs. White says that, as a result of these pleadings, Lucifer "nearly reached the decision to return; but pride forbade him." (P.P., p. 39) There is no indication in Paradise Lost that Lucifer explored the possibility of repentance until after he had been cast out of heaven, but the time element is perhaps unimportant. It is, however, suggested by Abdiel that he [Lucifer]

> cease then this impious rage,
> And tempt not these; but hast'n to appease
> Th' incensed Father, and th' incensed Son,
> While Pardon may be found in time besought. (V. 845–848)

In fact, Abdiel's retreat after making this speech is from ranks showing signs of "hostile scorn" rather than of possible repentance.

Milton, in part at least, distinguishes between the real and the supposed motives of Lucifer in revolt by allowing the reader to interpret speeches of Satan in the light of the time and the circumstances. For example, with the rather transparent motive of encouraging his downcast peers to rise from the flames into which God has plunged them and to help devise a method of regaining their losses, Satan can scarcely be expected to tell the whole—if any—of the truth. In such a speech he maintains "high disdain, from sence of injur'd merit" and strongly suggests that those courageous souls who "durst dislike his [God's] reign" (I. 97–105) gloriously entered a close contest with the King of the Universe and freed from "servitude inglorious" nearly half the down-trodden inhabitants of heaven. (IX. 140–142) Contrasted with this vaunting is Satan's speech in soliloquy (which according to the tradition of tragedy is self-revealing and essentially honest). In the latter speech Satan admits to himself that there was no just cause for his rebellion, but that it was rather pride and ambition that had induced him to throw his will against the law of love. During his moments of most honest self-appraisal, he blames his downfall on ambition. (IV. 35–70) Raphael identifies the causes as pride and envy and says that Satan "thought himself impaird," (V. 658–665) Milton himself editorializes on the "infernal Serpent," by indicating the part that guile, envy, revenge, pride, ambition, and deception played in the drama.

> He [Satan] it was, whose guile
> Stir'd up with Envy and Revenge, deceiv'd
> The Mother of Mankind, what time his Pride

> Had cast him out from Heav'n, with all his Host
> Of Rebel Angels, by whose aid aspiring
> To set himself in Glory above his Peers,
> He trusted to have equal'd the most High,
> If he oppos'd; and with ambitious aim
> Against the Throne and Monarchy of God
> Rais'd impious War in Heav'n and Battel proud
> With vain attempt. (I. 34–44)

Mrs. White states directly some of Satan's claims: "He claimed that it was his own object to improve upon the statutes of Jehovah." (P.P., p. 42) And again:

> He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence. (G.C., p. 499)

His object was to secure freedom for all (P.P., p. 37), Lucifer piously declared, but his real feelings of hatred, envy and jealousy (E.W., p. 145) motivating him to strike at the foundation of God's government—the law of love—were by sophistry and fraud carefully disguised. (G.C., p. 497)

In these passages Mrs. White delineates the difference between the real and the supposed motives of Lucifer. Her account is strikingly like Milton's picture in meaning although communicated by direct statement rather than by inference to be drawn from characterization.

Both Milton and Mrs. White agree that when all hope of reclamation was gone, God decreed that Satan and his host must be cast out of heaven. Milton devotes most of Book VI of Paradise Lost to a dramatization of the three-day conflict in which the Son, who is finally sent in to finish the battle, checks His thunder in mid-volley lest He destroy rather than merely drive out. (VI. 853–855) The poetic drama demands such imagery which would be out of place in the prose account.

In contrast to this vivid portrayal of the conflict in heaven is Mrs. White's statement:

> All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at their head. (E.W., p. 145)
>
> Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven. (E.W., p. 146)

Instead of referring imaginatively to the way in which God restrained Himself from destroying Satan rather than merely banishing from heaven, Mrs. White stresses the importance of the fact. Because since Satan had made such vaunting claims for the type of government he advocated, in the interest of the permanent good of the entire universe he must be allowed to work out his proposed plan. In this way all might see the duplicity of his character and the falsity of his claims. (P.P., p. 42)

In summarizing the chapter on the origin of evil in heaven, it might be well to examine the allegorical representation of Milton and the didactic pronouncement by Mrs. White concerning the origin of sin.

Although Milton's allegory belongs chronologically to this part of the narrative, the description of it is given in a different setting by Sin herself when she meets Satan on his way out of hell to the newly-created world. A woman's figure to the waist with the scaly tail and sting of a deadly serpent, Sin, with her dreadful son, Death, bars all egress from hell. Satan and Death are about to engage in combat when Sin rushes between them and addresses, first Satan, then Death:

O Father, what intends thy band, she cry'd,
Against thy only Son? What fury O Son,
Possesses thee to bend that mortal Dart
Against thy Fathers head? (II, 727–730)

To which the astonished Satan responds:

Why
In this infernal Vaile first met thou call'st
Me Father, and that Fantasm call'st my Son?
I know thee not, or ever saw till now
Sight more detestable than him and thee. (II. 741–745)

Surprised and hurt at being unrecognized, Sin recalls her miraculous birth as the offspring of Satan's thoughts:

Hast thou forgot me then, and do I seem
Now in thine eyes so foul, once deemed so fair
In Heav'n, when at th' Assembly, and in sight
Of all the Seraphim with thee combin'd
In bold conspiracy against Heav'ns King,
All on a sudden miserable pain
Surpris'd thee, dim thine eyes, and dizzie swumm
In darkness, while thy head flames thick and fast
Threw forth, till on the left side op'ning wide,
Likest to thee in shape and count'nance bright,
Then shining heav'nly fair, a Goddess arm'd
Out of thy head I sprung: amazement seis'd
All th' Host of Heav'n; back they recoild affraid
At first, and call'd me Sin. (II. 747–760)

In this rather extended allegory Milton points out that Sin, who appeared so lovely in the courts of heaven that nearly half of the angels failed to recognize her for the evil thing she was, has now become so hideous that Satan himself does not recognize her until she identifies herself. In other words, according to Milton, Sin is so deceptive that she must develop fully, even to the bringing forth of her hideous offspring, Death, before she can be dealt with both justly and wisely.

Mrs. White differentiates between an explanation of the origin of evil and a reason for its existence in these words:

> It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin.… It is the outworking of a principle at war with the great law of love which is the foundation of the divine government. (G.C., pp. 492–493)

Mrs. White's reasoned account of the origin of sin and Milton's graphic portrayal are in complete accord. They both believe, as Mrs. White states, that "until fully developed, sin would not appear the evil thing it was." (G.C., p. 497) And Milton's Sin is fully developed.

Chapter IV

Lucifer Becomes Satan

With a nice feeling for beginning a story at the highest point of interest, Milton, in Book I of Paradise Lost, plunges his reader into the middle of things by presenting Satan and his host newly-arrived on the floor of a fiery hell, By generous use of epic similes, classical allusions, and dramatic speeches, and with great sweeps of his literary brush, Milton paints on a "ten-league" canvas a vivid picture of the out-working of the forces that made a devil out of an angel.

Tracing step by step the change in the thinking of one who had stood highest and most honored of all created beings is not an uncomplicated task for either Milton or Mrs. White. Satan does not understand himself. The mixed emotions found in his heart are expressed by Milton in this passage:

> But his doom
> Reserv'd him to more wrath; for now the thought
> Both of lost happiness and lasting pain
> Torments him; round he throws his baleful eyes
> That witness'd huge affliction and dismay
> Mixt with obdurate pride and stedfast hate. (I. 53–58)

Like Milton, Mrs. White, in describing Satan's experience after his banishment from heaven, speaks of his sense of lost happiness but adds a note on repentance that seems at first reading to differ from that of the Paradise Lost narrative:

> After Satan and those who fell with him were shut out of heaven, and he realized that he had forever lost all its purity and glory, he repented, and wished to be reinstated in heaven. He was willing to take his proper place, or any position that might be assigned him. But

> no; heaven must not be placed in jeopardy. All heaven might be marred should he be taken back; for sin originated with him, and the seeds of rebellion were within him. [Underlining supplied.] (E.W., p. 146)

In the following passage Milton shows Satan's thinking as he first explores the possibility of repentance and then rejects it:

> To bow and sue for grace
> With suppliant knee, and deifie his power,
> Who from the terrour of this Arm so late
> Doubted his Empire, that were low indeed,
> That were an ignominy and shame beneath
> This downfall. (I. 111–116)

The passages from the two authors are parallel in so far as they refer to Satan's sense of lost happiness, but although Milton represents Satan contemplating the idea of repentance, in no place does be say, as does Mrs. White, that Satan repented. Are the two authors, then, in disagreement on this point? Or is the word "repentance" used by Mrs. White to be understood in a wider sense?

The answer is found, in part, in the statement by Mrs. White that "the seeds of rebellion were within him," indicating that she did not believe there was any real change wrought in Satan. His repentance was like that of Esau, Balaam, and Judas Iscariot, who "repented," not because of a genuine sorrow for sin, but because of a fear of its consequences. (S.C., pp. 26–27)

But while Milton's Satan is never spoken of as repenting in the sense that he asks God for reinstatement, he does engage in serious self-examination on the subject en route to Eden before he makes his final commitment, "Evil, be thou my Good." (IV. 110) In soliloquy he says:

Be then his Love accurst, since love or hate,
To me alike, it deals eternal woe.
Nay curs'd be thou; since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I flie
Infinite wrauth, and infinite despaire?
Which way I flie is Hell; my self am Hell;
And in the lowest deep a lower deep
Still threatning to devour me opens wide,
To which the Hell I suffer seems a Heav'n.
O then at last relent: is there no place
Left for Repentance, none for Pardon left?
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the spirits beneath, whom I seduc'd
With other promises and other vaunts
Then to submit, boasting I could subdue
Th' Omnipotent. Ay me, they little know
How dearly I abide that boast so vaine,
Under what torments inwardly I groane;
While they adore me on the Throne of Hell,
With Diadem and Scepter high advanc'd
The lower still I fall, onely Supream
In miserie; such joy Ambition finds.
But say I could repent and could obtaine
By Act of Grace my former state; how soon
Would higth recal high thoughts, how soon unsay
What feign'd submission swore: ease would recant
Vows made in pain, as violent and void.
For never can true reconcilement grow
Where wounds of deadly hate have peirc'd so deep:
Which would but lead me to a worse relapse
And heavier fall: so should I purchase deare
Short intermission bought with double smart.
That knows my punisher; therefore as farr
From granting bee, as I from begging peace:
All hope excluded thus.
. . .
So farwel Hope, and with Hope farwel Fear,
Farwel Remorse: all Good to me is lost;
Evil be thou my Good. (IV. 69–105, 108–110)

One sees in this passage and in the lines quoted from Mrs. White's Early Writings marked similarity of thought. It is evident both authors believe that Satan suffered deep pangs of remorse when he realized he was forever shut out of heaven. But the seed of rebellion—pride—had grown to maturity and could not be eradicated. Evidently Mrs. White is saying

that even if Satan did profess to be willing to take any place in heaven, God could not accept that profession, for He recognized it as insincere. Because the seeds of rebellion present would place heaven in constant jeopardy, the rebels could not be retained. And Milton represents Satan fearing the same thing: that his repentance could not be a genuine one and that time alone would be needed for his "feign'd submission" to wear thin and cause a "worse relapse," a "heavier fall."

With Satanic repentance ruled out by both authors, an alternate plan is revealed. Milton devotes a number of pages to the proposals of several of Satan's cohorts and then puts into the mouth of Beelzebub the most diabolical plan of all—and the one eventually to be adopted. Says Beelzebub:

> There is a place
> (If ancient and prophetic fame in Heav'n
> Err not) another World, the happy seat
> of some new Race call'd Man, about this time
> To be created like to us, though less
> In power and excellence, but favour'd more
> Of him who rules above; so was his will
> Pronounc'd among the Gods, and by an Oath,
> That shook Heav'ns whol circumference, confirm'd.
> Thither let us bend all our thoughts, to learn
> What creatures there inhabit, of what mould,
> Or substance, how endu'd, and what thir Power,
> And where thir weakness, how attempted best,
> By force or suttlety. (II. 345–358)

Having found their position and their weakness, let us drive them from their home as we were driven from heaven, says Beelzebub,

> or if not drive,
> Seduce them to our Party, that thir God
> May prove thir foe, and with repenting hand
> Abolish his own works. This would surpass
> Common revenge, and interrupt his joy
> In our Confusion, and our Joy upraise

In his disturbance; when his darling Sons
Hurl'd headlong to partake with us, shall curse
Thir frail Original, and faded bliss,
Faded so soon. (II. 367–376)

Mrs. White records the same Satanic plan inspired by the same motive as she writes:

> With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven, desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. (G.C., p. 531)

> No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden, be beheld a vision of the bliss that to him was forever lost. Moved by envy, be determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust, and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven. (P.P., p. 52)

In every line of both the poetry and the prose one can observe the spirit of envy and hate and revenge breathed out by Satan in his master plot to seduce men. Surely this motive is far from the altruistic one Lucifer had attributed to himself as recorded by both Milton and Mrs. White. The angel of light has transformed himself into a demon of darkness.

Chapter V

The Nature of Man

In order to understand the success of Satan's revengeful plot to alienate man from God, one must examine first the nature of man and his heritage, then the restrictions and warnings given him. A knowledge of all this served Satan well as he planned his attack that "brought death into the world, and all our woe." (I. 3) Such information is necessary, also, to the reader of Milton and Mrs. White, and each author accepts the responsibility of supplying the essential facts.

The thoughts—and even the words—of Genesis 1:26 are followed quite closely by both Milton and Mrs. White as they tell of the creation of man. Milton represents God, the Father, saying:

> Let us make now Man in our image, Man
> In our similitude, and let them rule
> Over the Fish and Fowle of Sea and Aire,
> Beast of the Field, and over all the Earth,
> And every creeping thing that creeps the ground.
> (VII. 519–523)

And Mrs. White declares:

> Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will. (P.P., p. 45)

> God made man upright; he gave him noble traits of character, with no bias toward evil. (P.P., p. 49)

Mrs. White has spoken of the physical and spiritual resemblance of man to his Creator. For evidence that Milton, too, believed in the

spiritual likeness as well as the physical which he has already mentioned, one need only listen to the statement made to Adam by Raphael:

> God made thee perfet, not immutable;
> And good he made thee. (V. 524–525)

And God Himself in speaking of the creation of man is represented as saying: "I made him just and right." (III. 98)

Another pertinent issue is that of natural, versus conditional, immortality. Milton speaks of man as mortal even before he has sinned when he says the Son of God "breath'd immortal love/ To mortal men." (III. 267–268) Perhaps the meaning of "mortal" here is not so much "subject to death" as to belonging to this world, for Milton speaks of God's telling Adam that when he transgresses His command, he will be "From that day mortal." (VIII. 331) Mrs. White supports a "conditional immortality" for man as she writes: "Immortality was promised them [Adam and Eve] on condition of obedience; by transgression they would forfeit eternal life." (P.P., p. 60) This idea is implied by Milton when he quotes Raphael in conversation with Adam as saying:

> My self and all th' Angelic Host that stand
> In sight of God enthron'd, our happie state
> Hold, as you yours, while our obedience holds;
> On other surety none. (V. 535–538)

A further aspect of man's nature discussed by both authors is that of free, versus forced, obedience. Milton represents God speaking to His Son concerning Adam and Eve:

> I formd them free, and free they must remain,
> Till they enthrall themselves: I else must change
> Thir nature, and revoke the high Degree
> Unchangeable, Eternal, which ordain'd
> Thir freedom, they themselves ordain'd thir fall.
> (III. 124–128)

And Mrs. White in a parallel passage says:

> Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of his character and the justice of his requirements, and with full liberty to yield or to withhold obedience. (P.P., p. 48)

But the gift of freedom of will accorded to man implies a choice with more than one course of action possible. Any other freedom would be in name only. There must be some way for man to prove that he served God voluntarily. So with the heritage of lordship over the world came the responsibility for the garden and the opportunity to acknowledge God as the supreme ruler by obeying His commands. According to Milton, the Garden of Eden was given to man with but one restriction: he was not to eat of the tree of knowledge of good and evil.

> This Paradise [God speaking] I give thee, count it thine
> To Till and keep, and of the Fruit to eate:
> Of every Tree that in the Garden growes
> Eate freely with glad heart; fear here no dearth:
> But of the Tree whose operation brings
> Knowledge of good and ill, which I have set
> The Pledge of thy Obedience and thy Faith,
> Amid the Garden by the Tree of Life,
> Remember what I warne thee, shun to taste,
> And shun the bitter consequence: for know,
> The day thou eat'st thereof, my sole command
> Transgrest, inevitably thou shalt dye;
> From that day mortal, and this happie State
> Shalt loose, expell'd from hence into a World
> Of woe and sorrow. (VIII. 319–333)

Mrs. White speaks; too, of this one prohibition:

> The tree of knowledge had been made a test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard his will in this particular, they would incur the guilt of transgression. (P.P., p. 53)

Along with the reference by both authors to one "easie" prohibition

(IV. 433), each states that man was given power to resist temptation. Milton, through Adam, couples assurance with caution in the reasoning with Eve before the temptation:

> O Woman, best are all things as the will
> Of God ordain'd them, his creating hand
> Nothing imperfet or deficient left
> Of all that he Created, much less Man,
> Or aught that might his happie State secure,
> Secure from outward force; within himself
> The danger lies, yet lies within his power:
> Against his will he can receave no harme.
> But God left free the Will. (IX. 343–351)

And Mrs. White says:

> While they [Adam and Eve] were obedient to God the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan. (P.P., p. 53)

Both authors teach that man has at his command the power to resist but free will is involved, and the power is efficacious only when man chooses to use it.

But this test of obedience is not to be a surprise. To warn man of his foe, Milton has God dispatch Raphael to the earth with these words:

> Tell him [Adam] withall
> His danger, and from whom, what enemie
> Late falln himself from Heav'n, is plotting now
> The fall of others from like state of bliss;
> By violence, no, for that shall be withstood,
> But by deceit and lies; this let him know,
> Least wilfully transgressing he pretend
> Surprisal, unadmonisht, unforewarnd. (V. 238–245)

Mrs. White agrees that

> our first parents were not left without a warning of the

> danger that threatened them. Heavenly messengers opened to them the history of Satan's fall and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. (P.P., p. 52)

According to the foregoing passages both authors agree that man was created by God in His own physical and spiritual image, that he was created perfect and upright, that his life and happiness were dependent upon continual obedience, but that he had freedom to choose whether or not he would obey. They agree further that man's allegiance to God was to be tested but not without ample warning of the danger and specific promise of divine strength to resist.

Chapter VI

The Fall of Man

Both Milton and Mrs. White continue the account of the progress of sin by explaining how it gained a foothold on the earth where a perfect man and a perfect woman led an ideal life. Both authors agree that since Satan knows he cannot effectively make a direct attack on the forewarned pair, he must resort to fraud.

Milton elaborates on Satan's careful search for an appropriate medium and his long debate with himself before choosing the serpent as his agent in deception.

> Thus the Orb he roam'd
> With narrow search; and with inspection deep
> Consider'd every Creature, which of all
> Most opportune might serve his Wiles, and found
> The Serpent suttlest Beast of all the Field.
> Him after long debate, irresolute
> Of thoughts revolv'd, his final sentence chose
> Fit Vessel, fittest Imp of fraud, in whom
> To enter, and his dark suggestions hide
> From sharpest sight. (IX. 82–91)

Mrs. White emphasizes the deceptive character of Satan's plans when she says that

> in order to accomplish his work unperceived, Satan chose to employ as his medium the serpent,—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. (P.P., p. 53)

Satan's deceptive means determined, fit opportunity offers itself when Eve separates herself from Adam. In Paradise Lost and in Patriarchs and Prophets the act of separation receives special stress. Milton devotes nearly two hundred lines to a dialogue between Adam and Eve as

they discuss the question of parting for the day. (IX. 205–384) This is a deliberate and premeditated separation on the part of Eve. She is petty and self-assertive in her speech to Adam.

> But that thou shouldst my firmness therefore doubt
> To God or thee, because we have a foe
> May tempt it, I expected not to hear. (IX. 279–281)

Mrs. White indicates that

> the angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. (P.P., p. 53–54)

Although using the term "unconsciously wandered," Mrs. White indicates elsewhere that this is Eve's first misstep. "She [Eve] first erred in wandering from her husband." (E.W., p. 147) The "unconsciousness" of Eve's wandering as here portrayed is in contrast to the intentional separation in Milton's version. What Milton obviously has done is to portray in a sinless Paradise a mild domestic conflict to prepare the reader for the next step where a self-confident Eve, nettled somewhat by Adam's implied distrust, first listens and then yields to flattery. Mrs. White makes no such bridge. She says that the wandering was "unconscious," but also that it was wrong.

The next step for Milton's Eve is meeting the tempter who leads her to the tree of knowledge; Mrs. White pictures a falling, if not actually fallen, Eve lingering near the tree and hearing in the tempter's words but an echo of her own thoughts.

Mrs. White identifies Eve's next mistake as "lingering around the forbidden tree." (E.W., p. 147)

> Unmindful of the angels' caution,… [Eve] soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve was surprised and startled as she thus seemed to hear the echo of her thoughts. (P.P., p. 54)

Milton, in his best poetic oratory, supplies the flattering speech of the serpent who leads Eve on in thoughtless agreement. (IX. 532–732, passim) Mrs. White says, "But the serpent continued, in a musical voice, with subtle praise of her surpassing loveliness; and his words were not displeasing." (P.P., p. 54) This phase Mrs. White refers to as Eve's third mistake: "listening to the voice of the tempter." (E.W., p. 147)

Following his flattering introduction, Satan tells the false story of his own experience in eating the fruit.

> Sated at length, ere long I might perceave
> Strange alteration in me, to degree
> Of Reason in my inward Powers, and Speech
> Wanted not long. (IX. 598–601)

Mrs. White says that "He himself had eaten of the forbidden fruit, and as a result [so he said] had acquired the power of speech." (P.P., p. 54) The credulous Eve thinks hearing is believing and eagerly follows the specious logic so cleverly presented. This is her fourth mistake, according to Mrs. White: "daring to doubt what God had said" (E.W., p. 147), which, specifically, was that on eating the fruit "Thou shalt surely die." (Genesis 2:17) Both writers, after recording Satan's flattering tactics, show the deceiver's contradiction of God's statement. Says Milton's Satan to Eve:

> Queen of this Universe, doe not believe
> Those rigid threats of Death; ye shall not Die.
> (IX. 684–685)

And Mrs. White says:

> The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development and finding greater happiness. (P.P., p. 54)

Furthermore, in each account of the temptation, Satan interprets God's motives by the use of insinuating questions. Milton shows Satan questioning Eve in this way:

> Why then was this forbid? Why but to awe,
> Why but to keep ye low and ignorant,
> His worshippers; he knows that in the day
> Ye Eate thereof, your Eyes that seem so cleere,
> Yet are but dim, shall perfetly be then
> Op'nd and cleerd, and ye shall be as Gods,
> Knowing both Good and Evil as they know. (IX. 703–709)

And, in the words of Mrs. White, "And he [Satan] insinuated that the Lord jealously desired to withhold it [the fruit] from them, lest they should be exalted to equality with Himself." (P.P., p. 54)

In accord with the general pattern set forth by Milton is Mrs. White's summary which labels the reason for the ultimate transgression: "Distrust of God's goodness, disbelief of His word, and rejection of His authority." (Ed., p. 25)

There is but slight variation between the two accounts of the climactic moment of Eve's irrevocable yielding to temptation. Milton says she plucked the fruit and ate. (IX. 780–781) Mrs. White says, "The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve." (P.P., p. 55). Then she ate. Perhaps the distinction

as to who plucked the fruit is unimportant. The immediate results of eating invite comparison. "As she ate," says Mrs. White, "she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence." (P.P., p. 56) Milton says "nor was God-head from her thought." (IX. 790)

There is similarity in the way Milton and Mrs. White represent the fallen Eve approaching her husband. Says Milton:

> Thus Eve with Countnance blithe her storie told;
> But in her Cheek distemper flushing glowd. (IX. 886–887)

And Mrs. White says: "In a state of strange, unnatural excitement, with her hands filled with the forbidden fruit, she [Eve] sought his [Adam's] presence, and related all that had occurred." (P.P., p. 56)

A similar parallel appears in the presentation of Adam's reaction to Eve's confession. Says Milton:

> On th' other side, Adam, soon as he heard
> The fatal Trespass don by Eve, amaz'd,
> Astonied stood and Blank, while horror chill
> Ran through his veins, and all his joynts relax'd;
> . . .
> Speechless he stood and pale, till thus at length
> First to himself he inward silence broke.
> (IX. 888–891, 894–895)

And Mrs. White says that "An expression of sadness came over the face of Adam. He appeared astonished and alarmed." (P.P., p. 56) Both authors represent the struggle that goes on in the mind of Adam. Milton records Adam's thought as

> First to himself he inward silence broke.
> O fairest of Creation, last and best
> Of all Gods Works, Creature in whom excell'd
> Whatever can to sight or thought be formd,

> Holy, divine, good, amiable, or sweet!
> How art thou lost, how on a sudden lost,
> Defac't, deflourd, and now to Death devote?
> Rather how hast thou yeelded to transgress
> The strict forbiddance, how to violate
> The sacred Fruit forbidd'n! som cursed fraud
> Of Enemie hath beguil'd thee, yet unknown,
> And mee with thee hath ruind, for with thee
> Certain my resolution is to Die;
> How can I live without thee, how forgoe
> Thy sweet Converse and Love so dearly joyn'd,
> To live again in these wilde Woods forlorn?
> Should God create another Eve, and I
> Another Rib afford, yet loss of thee
> Would never from my heart; no no, I feel
> The Link of Nature draw me: Flesh of Flesh,
> Bone of my Bone thou art, and from thy State
> Mine never shall be parted, bliss or woe.
> (IX. 895–916)

Mrs. White makes this direct statement concerning Adam's reaction to Eve's sin:

> Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. There was a terrible struggle in his mind. He mourned that he had permitted Eve to wander from his side. But now the deed was done; he must be separated from her whose society had been his joy. How could he have it thus? (P.P., p. 56)

In these two records one sees that the process of Adam's thought as represented by Milton is much the same as that commented on by Mrs. White. Adam is not deceived. His greater intellect recognizes the fraud, but he concentrates on the tragedy of separation from Eve; in fact, he finds such separation unthinkable. He bemoans her ruin, that almost automatically includes his, for his resolution is to die with her. He cannot live without her: bone of his bone and flesh of his flesh. He is drawn too strongly by the "Link of Nature," and neither bliss nor woe shall part them.

With this background of thought—it could scarcely be called reasoning—Adam makes his dramatic declaration to share Eve's doom, and

> She gave him of that fair enticing Fruit
> With liberal hand: he scrupl'd not to eat
> Against his better knowledge, not deceav'd,
> But fondly overcome with Femal charm. (IX. 996–999)

"Love, gratitude, loyalty to the Creator—all," says Mrs. White, "were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation.… He resolved to share her fate; if she must die, he would die with her." (P.P., p. 56)

Strikingly alike, and without a common basis in Scripture, are the two accounts of the reason for Adam's fall. And it could well be summed up in one word: uxoriousness. The irony of this becomes evident later when Adam, who professed to love his wife so much he could not live without her, severely reproaches her for leading him into sin and places the blame upon her even when God calls him into question for his disobedience.

Concerning the sense of exhilaration and well-being which was Adam's immediate reaction to the eating of the fruit, Milton includes Eve when he says

> that now
> As with new Wine intoxicated both
> They swim in mirth, and fansie that they feel
> Divinitie within them breeding wings
> Wherewith to scorn the Earth. (IX. 1007–1011)

Mrs. White reiterates what she has said of Eve. "After his transgression Adam at first imagined himself entering upon a higher state of existence." (P.P., p. 57)

But neither author leaves the guilty pair long with a feeling of elation. Milton dramatizes the lust that spoiled their love and then says:

> Up they rose
> As from unrest, and each the other viewing,
> Soon found thir Eyes how op'nd, and thir minds
> How dark'nd; innocence, that as a veile
> Had shadow'd them from knowing ill, was gon,
> Just confidence, and native righteousness,
> And honour from about them, naked left
> To guiltie shame hee cover'd. (IX. 1051–1058)

In parallel passage Mrs. White says:

> The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared. (P.P., p. 57)

Again the Miltonic story is much richer in detail than the Patriarchs and Prophets version in the long speeches wherein Milton's Adem and Eve upbraid each other for causing their present unhappy state. One moment they recognize the serious consequences of their sin; the next, they think themselves too important in the universe for God to destroy them. Says Milton:

> They [Adam and Eve] sate them down to weep, nor onely Teares
> Raind at thir Eyes, but high Winds worse within
> Began to rise, high Passions, Anger, Hate,
> Mistrust, Suspicion, Discord, and shook sore
> Thir inward State of Mind, calm Region once
> And full of Peace, now tost and turbulent:
> . . .
> from thus distemperd brest,
> Adam, estrang'd in look and alterd stile,
> Speech intermitted thus to Eve renewd.
> Would thou hadst heark'nd to my words, and stai'd
> With me, as I besought thee, when that strange
> Desire of wandring this unhappie Morn,

I know not whence possessd thee; we had then
Remaind still happie, not as now, despoild
Of all our good, sham'd, naked, miserable.
(IX. 1121–1126, 1131–1139)

Adam, continuing, says:

Bold deed thou hast presum'd, adventrous Eve,
And peril great provok't.
. . .
But past who can recall, or don undoe?
Not God Omnipotent, nor Fate, yet so
Perhaps thou shalt not Die.
. . .
Nor can I think that God, Creator wise,
Though threatning, will in earnest so destroy
Us his prime Creatures, dignifi'd so high,
Set over all his Works, which in our Fall,
For us created, needs with us must faile,
Dependent made; so God shall uncreate,
Be frustrate, do, undo, and labour loose,
Not well conceav'd of God, who though his Power
Creation could repeate, yet would be loath
Us to abolish, least the Adversary
Triumph and say; Fickle their State whom God
Most Favors, who can please him long; Mee first
He ruind, now Mankind; whom will he next?
(IX. 921–922, 926–928, 938–950)

Mrs. White speaks, in a much more abbreviated form, of the changed and confused thinking engaged in by Adam and Eve after their fall. Of them she says:

> They now began to see the true character of their sin. Adam reproached his companion for her folly in leaving his side and permitting herself to be deceived by the serpent; but they both flattered themselves that He who had given them so many evidences of his love, would pardon this one transgression, or that they would not be subjected to so dire a punishment as they had feared. (P.P., p. 57)

In these quotations one sees a harmony in the narration by Milton and Mrs. White of the degradation sin has brought to Adam and Eve. Turbulent passions have replaced peace, Adam has so far forgotten his pro-

fession of love to Eve that he ungallantly and harshly blames her for their trouble, and the pair flatter themselves into half-believing that God will not destroy them for their sin since everything would go to pieces if He did.

Adam and Eve, having traveled the downward path from innocence and joy to sin and sorrow, are left by both authors at this point of the narrative to await the voice from heaven—the voice of judgment and the voice of hope.

Chapter VII

The Plan of Redemption Revealed

That God's plan to save man was not an afterthought, that it originated in the councils of heaven before the foundations of the world were laid, both Milton and Mrs. White agree. The present chapter concludes the comparative story of the events concerning the fall of man first by examining the background for the plan of salvation, then by tracing the steps outlined by the two authors in the rehabilitation of the downcast Adam and Eve whose nature has been changed because of sin. One can observe their progress from a state of deep despair after the fall to one of hopefulness, tinged with sadness, as they leave their garden home. They are banished, true, but not without hope. Heavenly love has outdone "hellish hate," and the challenge of a new life is before them.

The first intimation of the plan of salvation occurs in Milton's treatment of the council in heaven in Paradise Lost, Book III. Man has not yet sinned, but the Son, foreseeing the fall, offers to die for guilty man.

> Father, thy word is past, man shall find grace;
> . . .
> Behold mee then, mee for him, life for life
> I offer, on mee let thine anger fall;
> Account mee man; I for his sake will leave
> Thy bosom, and this glorie next to thee
> Freely put off, and for him lastly dye
> Well pleas'd, on me let Death wreck all his rage.
> (III. 227, 236–241)

Mrs. White agrees that "The plan of salvation had been laid before the creation of the earth." (P.P., p. 63)

But although provision has been made for man's redemption should he fall, the word that he actually has fallen brings immeasurable sorrow to the courts of heaven. Says Milton:

> Soon as th' unwelcome news
> From Earth arriv'd at Heaven Gate, displeas'd
> All were who heard, dim sadness did not spare
> That time Celestial visages, yet mixt
> With pitie, violated not thir bliss. (X. 21–25)

And Mrs. White:

> The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought. (P.P., p. 63)

As soon as the news of man's transgression reached heaven, the Son was dispatched to judge the sinners, to offer them hope, and then to drive them from the garden. The reason for haste, explained by both sources, is that man, having sinned, must be prevented from reaching forth and eating of the tree of life to become an immortal sinner. Milton makes his point in a speech where God says to His Son:

> I at first with two fair gifts
> Created him [man] endowd, with Happiness
> And Immortalitie: that fondly lost,
> This other serv'd but to eternize woe;
> Till I provided Death. (XI. 57–61)

In other words, God is saying, "Now that man has lost happiness, he must lose immortality, also, lest he live forever in misery and woe." His thought continues:

> Least therefore his now bolder hand
> Reach also of the Tree of Life, and eat,
> And live for ever, dream at least to live
> Forever, to remove him I decree,
> And send him from the Garden forth to Till
> The Ground whence he was taken, fitter soile. (XI. 93–98)

Mrs. White records the precautions taken by God to see that sinners would not become immortal. She explains that

> In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery. But after man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass the barrier to partake of the life-giving fruit; hence there is not an immortal sinner. (P.P., p. 60)

It is significant that these two authors should agree on this phase of the doctrine of the immortality of the soul since it differs from that popularly taught by their contemporaries. In essence both are saying: "Upon the entrance of sin into the world, God took immediate precautions to see that the sinner did not eat of the tree of life; therefore, the sinner does not possess immortality. That gift is to be found only in Christ."

The Son approaches to judge man now fallen and to give him counsel. Milton describes the first contact between God and man after the fall in these words:

> The voice of God they heard
> Now walking in the Garden, by soft windes
> Brought to thir Ears, while day declin'd, they heard
> And from his presence hid themselves among
> The thickest Trees, both Man and Wife, till God
> Approaching, thus to Adam call'd aloud.
> Where art thou Adam, wont with joy to meet
> My coming seen far off? (X. 97–104)

Mrs. White speaks of the initial meeting in a similar manner.

> The great Lawgiver was about to make known to Adam and Eve the consequences of their transgression. The divine presence was manifested in the garden. In their innocence and holiness they had joyfully welcomed the approach of their Creator; but now they fled in terror, and sought to

> hide in the deepest recesses of the garden. But "the Lord God called unto Adam, and said unto him, Where art thou?" (P.P., p. 57)

The first response of the guilty pair in both Paradise Lost and Patriarchs and Prophets is one of hiding. The second is one of casting blame on another. Adam blames Eve, but Milton's Adam prefaces his placing of blame with many excuses why he must be so unchivalrous as to say that Eve sinned first and then tempted him. But with the final excuse that God would easily detect what he concealed, Adam asserts:

> This Woman whom thou mad'st to be my help,
> And gav'st me as thy perfet gift, so good,
> So fit, so acceptable, so Divine,
> That from her hand I could suspect no ill,
> And what she did, whatever in it self,
> Her doing seem'd to justifie the deed;
> Shee gave me of the Tree, and I did eate.
> (X. 137–143)

Mrs. White tells, too, of Adam's blaming Eve and points to this act as one that demonstrates the terrible power of sin.

> Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God himself: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He who, from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy, could now, after his fall, endeavor to make his companion, and even the Creator himself, responsible for the transgression. So terrible is the power of sin. (P.P., p. 57–58)

Both authors have built into this part of the narrative concrete evidence that sin bas altered the nature of man: He realizes he is naked, he hides in terror, and he seeks to justify his own course by placing the blame on another—even upon her for whom he has expressed deep love.

Recognizing that a changed nature has brought problems to Adam and Eve, God graciously gives them the hope of redemption before He tells them of their punishment. The hope is contained in the promise that the Seed of the woman shall bruise the serpent's head.

> God …
> To Satan first in sin his doom apply'd,
> Though in mysterious terms, judg'd as then best:
> And on the Serpent thus his curse let fall.
> Because thou hast done this, thou art accurst
> Above all Cattle, each Beast of the Field;
> Upon thy Belly groveling thou shalt goe,
> And dust shalt eat all the days of thy Life.
> Between Thee and the Woman I will put
> Enmitie, and between thine and her Seed;
> Her Seed shall bruise thy head, thou bruise his heel.
> (X. 171–181)

Mrs. White says of Adam and Eve:

> Before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. (P.P., p. 66)

These words of hope were the words of Genesis 3:15 which Mrs. White quotes and Milton paraphrases.

Further evidences of God's pity and mercy are shown in the account of how He clothed His erring children. Says Milton:

> [God] pittying how they stood
> Before him naked to the aire, that now
> Must suffer change, disdain'd not to begin
> Thenceforth the forme of servant to assume,
> As when he wash'd his servants feet, so now
> As Father of his Familie he clad
> Thir nakedness with Skins of Beasts. (X. 211–217)

Mrs. White says that

> The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold. (P,P., p. 61)

Even though God has demonstrated His love for His children, neither Milton nor Mrs. White picture Adam and Eve as truly repentant at the time sentence was passed on them. They were still too much controlled by the spirit of self-justification to acknowledge their own mistake with humility. Perhaps it was the further communication by angels of God's plan for the race that brought them finally to recognize and admit responsibility for their own act. In this way they were lifted from despair to a confident hope.

Milton devotes much of Books XI and XII of Paradise Lost to Michael's revelation of future things to Adam. From the vantage point of the highest hill in Paradise, Michael gives Adam a series of concrete pictures of events up to the second coming of Christ. Enlarged to epic proportions, the view of the struggle between good and evil in the lives of individuals stirs Adam emotionally as he realizes the flood tide of woe he has released. With amazement and dismay Adam sees wicked Cain hurl the stone that beat the life out of righteous Abel and questions whether that is the way he too, must meet death. In partial reply Michael shows him a Lazar-house of pain where "Despair tended the sick" and Death, hovering over the couch, delayed striking although sought with vows and prayers.

The scene changes. From the tents of a vast plain come fair women who, with song and dance, attract the men of the hills. This seems good and right to Adam until he is told that these women are "empty of all good" and that they are leading the sons of God astray.

Into such a wicked world is Enoch born, the only righteous man in a perverse generation, and hated because of it. Noah, too, building the

ark, is represented as standing alone against the flood of evil.

Despair fills Adam's heart as again and again he sees evil engulfing the world, saved only by an Abraham, a Joseph, a Moses, or a Joshua. But the day comes when the San of David, the Saviour whom all other saviours have but dimly foreshadowed, is born to crush the serpent's head, and comes again to reward His faithful. (XI. 387–901, XII. 1–466, passim)

A parallel passage from Mrs. White contains a general view of the scenes which Milton has shown in particular.

> Thus were revealed to Adam important events in the history of mankind, from the time when the divine sentence was pronounced in Eden, to the Flood, and onward to the first advent of the Son of God. He was shown that while the sacrifice of Christ would be of sufficient value to save the whole world, many would choose a life of sin rather than of repentance and obedience. Crime would increase through successive generations, and the curse of sin would rest more and more heavily upon the human race, upon the beasts, and upon the earth. The days of man would be shortened by his own course of sin; he would deteriorate in physical stature and endurance and in moral and intellectual power, until the world would be filled with misery of every type. Through the indulgence of appetite and passion men would become incapable of appreciating the great truths of the plan of redemption. Yet Christ, true to the purpose for which he left heaven, would continue his interest in men, and still invite them to hide their weakness and deficiencies in him. He would supply the needs of all who would come unto him in faith. And there would ever be a few who would preserve the knowledge of God and would remain unsullied amid the prevailing iniquity. (P.P., p. 67–68)

Both Milton and Mrs. White sound an optimistic note in the revelations of the angel to Adam. Although Adam sees the wickedness of the world, he sees also the ultimate triumph of righteousness. And the reaction of Milton's Adam to the final outcome, as climaxed by Christ's coming "With glory and power to judge both quick and dead" (XII. 460), is almost surprising.

O goodness infinite, goodness immense!
That all this good of evil shall produce,
And evil turn to good; more wonderful
Then that which by creation first brought forth
Light out of darkness! full of doubt I stand,
Whether I should repent me now of sin
By mee done and occasiond, or rejoyce
Much more, that much more good thereof shall spring,
To God more glory, more good will to Men
From God, and over wrauth grace shall abound.
(XII. 469–478)

This passage from Milton is probably his most potent one on the "fortunate fall," or "felix culpa," a concept, familiar from medieval times, that the fall of man was a good thing. Mrs. White does not mention the idea of the "fortunate fall" as one entertained by Adam, but in The Desire of Ages she does say that

> by His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. (D.A., p. 25)

It would seem that neither author is trying to say that Adam's is a "fortunate fall" but rather that to counteract Satan's perversion of good which caused evil, God takes that very evil and makes good come out of it. This is God's final answer to Satan: Good cannot be eternally overcome by evil; rather evil will be overcome by good.

However happy the ultimate outcome, it is not easy for Adam and Eve to leave their garden home. Says Mrs. White:

> They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God.…
>
> In humility and unutterable sadness they bade farewell to their beautiful home and went forth to dwell upon

the earth, where rested the curse of sin. (P.P., p. 61)

Milton, too, represents Adam and Eve, resigning themselves to any sort of punishment, for, says Eve,

> While here we dwell,
> What can be toilsom in these pleasant Walkes?
> Here let us live, though in fall'n state, content.
> (XI. 178–180)

However, banishment from the garden is not in their thought, and the decree that they must leave is met by Adam, "Heart-strook with chilling gripe of sorrow" (XI. 264); and by Eve with "audible lament." (XI. 266) Eve pleads, but both Adam and Eve are made to understand that it is for their good. "No longer were they to dwell in Eden;" says Mrs. White, "for in its perfection it could not teach them the lessons which it was now essential for them to learn." (Ed., p. 25)

Milton closes the narrative on a high note of hope that is heard above the minor chord of sorrow as he says:

> Som natural tears they drop'd, but wip'd them soon;
> The World was all before them, where to choose
> Thir place of rest, and Providence thir guide:
> They hand in hand with wandring steps and slow,
> Through Eden took thir solitarie way. (XII. 645–649)

Chapter VIII

Three Major Issues

Among the problems considered by both Milton and Mrs. White as they tell the story of the origin of sin are the problems centering around the concepts of liberty (or freedom), of knowledge, and of free will. Although each of these has been referred to incidentally in the preceding narrative, their importance warrants the emphasis of separate study.

Freedom

The reader of Paradise Lost is first made aware of Milton's presentation of the subject of freedom in Book I during one of Satan's early speeches from the fiery lake. The tone at the beginning of the speech is one of frank disappointment in the "mournful gloom" which has been changed for "that celestial light." But the key phrase, "Here at least/ We shall be free" (I. 258–259), is an indication of Satan's supposed motive in rebellion. Mammon echoes the idea in his speech at the Great Consult when he counsels his peers to

> Live to our selves, though in this vast recess,
> Free, and to none accountable, preferring
> Hard liberty before the easie yoke
> Of servile Pomp. (II. 254–257)

And Gabriel, in answer to the Paradise-bound Satan, calls him "sly hypocrite, who now wouldst seem/ Patron of Liberty." (IV. 957–958)

Milton's Raphael supplies in the narration to Adam further evidence that Satan's professed aim was to seek liberty for his peers. Satan, in addressing the angels he has succeeded in persuading to join him in a

midnight march, tells them of their loss of liberty and challenges them to action in these words:

> Another now hath to himself ingross't
> All Power, and us eclipst under the name
> Of King anointed.
> . . .
> Will ye submit your necks, and chuse to bend
> The supple knee? ye will not, if I trust
> To know ye right, or if ye know your selves
> Natives and Sons of Heav'n possest before
> By none, and if not equal all, yet free,
> Equally free. (V. 775–777, 787–792)

Satan questions further:

> Who can in reason then or right assume
> Monarchie over such as live by right
> His equals, if in power and splendor less,
> In freedome equal? (V. 794–797)

And Abdiel replies:

> Unjust thou saist
> Flatly unjust, to binde with Laws the free,
> And equal over equals to let Reigne,
> One over all with unsucceeded power.
> Shalt thou give Law to God, shalt thou dispute
> With him the points of libertie, who made
> Thee what thou art? (V. 818–824)

Later on during the actual war in heaven Satan ridicules Abdiel by referring to his servility and that of his hosts contending with the freedom represented by Satan, and charges him with choosing the easier, lazier, way.

> At first I thought that Libertie and Heav'n
> To heav'nly Soules had bin all one; but now
> I see that most through sloth had rather serve,
> Ministring Spirits, traind up in Feast and Song;
> Such hast thou arm'd, the Minstrelsie of Heav'n,
> Servilitie with freedom to contend. (VI. 164–169)

Twice Satan refers to the rebellion in heaven as a glorious war for freedom. The first quotation is from Satan's speech during the battle

where he refers to

> The strife which thou call'st evil, but wee style
> The strife of Glorie: which we mean to win,
> Or turn this Heav'n it self into the Hell
> Thou fablest, here however to dwell free,
> If not to reign. (VI. 289–293)

The second quotation is from Satan's soliloquy at the beginning of Book IX as be plans his conquest of the world. He is trying to place the time of the creation of the world and decides it probably was

> Not longer then since I in one Night freed
> From servitude inglorious welnigh half
> Th' Angelic Name, and thinner left the throng
> Of his adorers. (IX. 140–143)

The preceding passages show the guise under which Milton's Satan works. He says, in effect, "The elevation of the Son of God deprives us of liberty. We will fight gloriously for our rights; we prefer hard liberty to easy slavery."

But Satan himself drops the mask on occasion. His confusion in trying to explain to Gabriel his presence near the bower of Adam and Eve is understandable. And during these moments he admits the truth: that he left hell to escape pain. Caught in that cowardly statement, he professes to be a courageous spy. Gabriel outwits Satan and calls him a liar, a hypocrite, and a professed patron of liberty whose motive had been to dispossess God and reign in His stead. There is no suggestion here that Satan understands the concept of liberty or is seeking it for others.

A better example of Satan's letting down his disguise is in his beginning of Book IV. With no one to hear his speech

and be impressed, Satan does not orate on freedom and liberty; rather he identifies his own pride and ambition as the cause of his warfare with heaven's matchless King. (IV. 40–41)

In the following quotations—from three angels—Milton contributes further to the contrast between true liberty and the pseudo-liberty promoted by Satan. Says Raphael in explaining to Adam why there is freedom in their service to God:

> Freely we serve,
> Because wee freely love, as in our will
> To love or not. (V. 538–540)

Abdiel explains that there is freedom, there is honor, not inglorious servitude, when the one who rules is worthy. To Lucifer he says:

> Unjustly thou deprav'st it with the name
> Of Servitude to serve whom God ordains,
> Or Nature; God and Nature bid the same,
> When he who rules is worthiest, and excells
> Them whom he governs. This is servitude,
> To serve th' unwise, or him who hath rebelld
> Against his worthier, as thine now serve thee,
> Thy self not free, but to thy self enthrall'd;
> Yet leudly dar'st our ministring upbraid.
> (VI. 174–182)

Michael injects the idea of reason as a component of liberty when he tells Adam that

> Since thy original lapse, true Libertie
> Is lost, which alwayes with right Reason dwells
> Twinn'd, and from her hath no dividual being:
> Reason in man obscur'd, or not obeyd,
> Immediately inordinate desires
> And upstart Passions catch the Government
> From Reason, and to servitude reduce
> Man till then free. (XII. 83–90)

Milton accords a most significant place to right reason in the scheme of liberty. He regards the two inseparable. Reason and Liberty can reign jointly; not so Reason end Passion. Passion, allowed to rule,

dethrones both Reason and Liberty, and man becomes a slave. This is the "servitude inglorious" to which Satan was leading the angels who rebelled with him, rather than from which he protested he was saving them.

From the evidence of these passages, one concludes that while Milton allows Satan to speak in character on the subject of liberty, he trusts the reader to evaluate these speeches in the light of the occasion, to recognize Satan's vaunting lies, and to formulate a correct picture of true liberty.

Mrs. White, in introducing the cause of disaffection in heaven, recognizes the pivotal ideas of freedom and liberty.

> The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute ruler had been appointed them, and to his authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts. (P.P., p. 37)

Mrs. White describes a verbal battle between Lucifer and the loyal angels that is reminiscent of Milton's conversation between Lucifer and Abdiel, the phrase, "deluded slaves," having a particularly Miltonic ring.

> Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom. (P.P., p. 40)

Backing up his promises of freedom at any cost; Satan commits himself still further by saying that "the only course remaining for him and his followers … was to assert their liberty, and gain by force the rights which had not been willingly accorded them." (P.P., p. 41)

Mrs. White continues in another place:

> He [Satan] denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence (G.C., p. 499)

Mrs. White shows, too, the interrelation of liberty and reason when she says: "Obedience to God is liberty from the thraldom of sin, deliverance from human passion and impulse" (M.H., p. 131), and again, "The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason [underlining supplied], sanctified by divine grace, is to bear away in our lives." (M.H., p. 130)

The passages quoted from Mrs. White indicate her recognition of the sophistry used by Satan to persuade a third of the angels of heaven that God was depriving them of their liberty by imposing laws upon them who, without law, were capable of guiding themselves aright. The "more exalted, more glorious state of existence" promised reminds one of Milton's Satan and his "strife of glory" wherein he saved from "servitude inglorious" such a large part of the heavenly host. The phrase, the "kingly power of reason," reminds one of Milton's "right Reason."

Both authors indicate that when Reason no longer rules, Passion seizes the reigns of government; and true liberty is lost.

Lacking in Mrs. White's account are the orations of Satan to his cohorts to contrast with the deeply eloquent and more self-revealing soliloquies which provide insight to the reader of Paradise Lost. But in harmony with her general method and purpose, Mrs. White does provide in clear-cut prose the key to an understanding of the difference between true liberty and its counterfeit.

> The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love—service that springs from an appreciation of his character. He takes no pleasure in a forced obedience; and to all he grants freedom of will, that they may render him voluntary service. (P.P., p. 34)

In other words, Mrs. White's statements and Milton's harmonize where each explains how the motive of love and the worthiness of the ruler transform what might otherwise be inglorious servitude into worshipful service.

Knowledge

As the fall from heaven centers around Lucifer's misconception of what constitutes true liberty, so the fell from Eden centers around Adam's misconception of what constitutes true knowledge.

Satan, in Paradise Lost is aware that the best way to attack man is to confuse him on the issue of knowledge. Milton pictures Satan viewing Adam and Eve in bliss and plotting their ruin.

> All is not theirs it seems:
> One fatal Tree there stands of Knowledge call'd,
> Forbidden them to taste: Knowledge forbidd'n?
> Suspicious, reasonless. Why should thir Lord
> Envie them that? can it be sin to know,
> Can it be death? and do they onely stand
> By Ignorance, is that thir happie state,
> The proof of thir obedience and thir faith?

O fair foundation laid whereon to build
Thir ruine! Hence I will excite thir minds
With more desire to know, and to reject
Envious commands, invented with designe
To keep them low whom knowledge might exalt
Equal with Gods; aspiring to be such,
They taste and die: what likelier can ensue?
(IV. 513–527)

Satan has been too close to the government of God to believe that God wants to keep His creatures ignorant, but he is sure that this line of reasoning will have the desired effect on man, and he is rehearsing it for use in his temptation.

With a preliminary flattering approach to Eve as a background, Satan proceeds step by step to build up an argument that will make very desirable the possession of a knowledge of good and evil. To Eve, the tempter says in essence:

1. Eating of the fruit brings not death, but life to knowledge.

2. Instead of punishing you, will not God rather praise you for daring to face death—the unknown—in order to gain a happier life to be found in a knowledge of good and evil?

3. Why should God wish to keep from you a knowledge of good? Would that be just?

4. If evil is real, would it not be wise to know it in order that it might be more easily shunned?

5. The only possible reason for forbidding you to eat is to keep you low and ignorant; for God knows that the day you eat of this tree your vision will be cleared to know good and evil as the gods know it.

6. Now can your knowledge hurt God? Or how can you gain anything from the tree that He does not wish you to have? The prohibition is made because of envy, and can envy dwell in heavenly breasts? (IX. 685–730)

One technique employed by Satan in achieving his purpose is his perversion of the word "knowledge." He leads Eve to believe that it is

information that God is keeping from them, when actually it is only an unhappy experience from which He is guarding them.

Milton shows that Adam understands the meaning of the knowledge gained by eating of the fruit when he says to Eve:

> Since our Eyes
> Op'nd we find indeed, and find we know
> Both Good and Evil, Good lost and Evil got,
> Bad Fruit of Knowledge, if this be to know,
> Which leaves us naked thus, of Honour void.
> (IX. 1070–1074)

Later, just before leaving Paradise, and having received instruction from Michael, Adam tells the angel:

> Greatly instructed I shall hence depart,
> Greatly in peace of thought, and have my fill
> Of knowledge, what this Vessel can containe;
> Beyond which was my folly to aspire.
> Henceforth I learne, that to obey is best. (XII. 557–561)

To which Michael replies:

> This having learnt, thou hast attaind the summe
> Of wisdome; hope no higher. (XII. 575–576)

These lines climax Milton's thought on knowledge: Satan has plotted man's downfall by misrepresenting this very point, Adam recognizes the error and admits the folly of seeking knowledge of evil, and Heaven places the stamp of approval on the principle that obedience is better than knowledge.

This is not to say that Milton is advocating ignorance; his own life devoted to learning is ample evidence of his respect for knowledge. His main emphasis is on the folly of seeking "forbidd'n knowledge by forbidd'n means." (XII. 279) When he warns against intemperance in the search for knowledge (VII. 126–130), he reminds one that evil is a per-

version of good, and even too much knowledge, if not sought for the purpose of glorifying God, is a snare.

Mrs. White, in the book Education, devotes a section to the "Knowledge of Good and Evil" in which she points out the plan of attack of the great deceiver:

> Satan desired to make it appear that this knowledge of good mingled with evil would be a blessing, and that in forbidding them to take of the fruit of the tree, God was withholding great good. He urged that it was because of its wonderful properties for imparting wisdom and power that God had forbidden them to taste it, that He was thus seeking to prevent them from reaching a nobler development and finding greater happiness. He declared that he himself had eaten of the forbidden fruit, and as a result had acquired the power of speech; and that if they also would eat of it, they would attain to a more exalted sphere of existence and enter a broader field of knowledge. (Ed., p. 24)

The plan of the tempter was successful. "Here was falsehood, so concealed under a covering of apparent truth that Eve, infatuated, flattered, beguiled, did not discern the deception." (Ed., p. 24) But soon after partaking of the fruit, both Adam and Eve realized the irony of Satan's promise. "Their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression." (G.C., p. 532)

Mrs. White, too, includes a statement showing clearly that it was not knowledge as information that was being withheld from man, but only knowledge as experimentation in sin.

> It was the will of God that Adam and Eve should not know evil. The knowledge of good had been freely given them; but the knowledge of evil,—of sin and its results, of wearing toil, of anxious care, of disappointment and grief, of pain and death,—this was in love withheld. (Ed., p. 23)

On the basis of representative quotations from each author, and in

spite of different mediums, one sees again a fundamental likeness in the two accounts: Satan's method of attack, man's tardy recognition of the falsehood, and God's motive in seeking to keep from man a knowledge of evil.

Free Will

A third major issue covered by both authors is that of free will, which might be thought of as one aspect of liberty, and yet it has implications that make it require a separate treatment. As used in this thesis, "free will" is defined as the doctrine that the conduct of human beings (as well as of angels) is governed by personal choice rather than by forces of divinity or fate.

One of Milton's strongest statements on free will is found in the passage where God speaks to the Son just after seeing Satan flying toward Paradise to tempt man. Speaking first of man, God says:

> I made him just and right,
> Sufficient to have stood, though free to fall.
> Such I created all th' Ethereal Powers
> And Spirits, both them who stood and them who faild;
> Freely they stood who stood, and fell who fell.
> Not free, what proof could they have givn sincere
> Of true allegiance, constant Faith or Love,
> Where onely what they needs must do, appeard,
> Not what they would?
> . . .
> They therefore as to right belongd,
> So were created, nor can justly accuse
> Thir maker, or thir making, or thir Fate;
> As if predestination over-rul'd
> Thir will, dispos'd by absolute Decree
> Or high foreknowledge; they themselves decreed
> Thir own revolt, not I: if I foreknew,
> Foreknowledge had no influence on their fault,
> Which had no less prov'd certain unforeknown.
> (III. 98–106, 111–119)

In this passage Milton makes clear his position on free will by saying:

1. God made man perfect, with power to stand or fall.

2. God made all the heavenly beings with that same power.

3. To have done otherwise would have been to rob the creature of the ability to prove his love by action.

4. Predestination or fate did not overrule the will of God's creatures and decree their rebellion.

5. The fact that God foresaw rebellion has no bearing on the fact that angels and man revolted.

Raphael explains the principle of free will to Adam before his fall that he may know the power that is within him and exercise it rightly.

> God made thee perfet, not immutable;
> And good he made thee, but to persevere
> He left it in thy power, ordaind thy will
> By nature free, not over-rul'd by Fate
> Inextricable, or strict necessity;
> Our voluntarie service he requires,
> Not our necessitated, such with him
> Findes no acceptance, nor can find, for how
> Can hearts, not free, be tri'd whether they serve
> Willing or no, who will but what they must
> By Destinie, and can no other choose? (V. 524-534)

The emphasis is here on the necessity of free will in a universe controlled by love and on the fact that free will is a part of men's nature. God had said earlier:

> I formd them free, and free they must remain,
> Till they enthrall themselves: I else must change
> Thir nature, and revoke the high Decree
> Unchangeable, Eternal, which ordain'd
> Thir freedom, they themselves ordain'd thir fall. (III. 124–128)

Satan voices his understanding of this power within himself when he soliloquizes on the power possessed by other great beings who had not fallen:

> Hadst thou the same free Will and Power to stand?
> Thou hadst. (IV. 66–67)

Milton's key to the problem of free will is his belief in the responsibility of the individual for his election to grace or to damnation as opposed to the orthodox Calvinistic doctrine that would place the responsibility on God.

Since Mrs. White places more emphasis on the nature and destiny of man than of angels, one must note carefully the statements concerning free will that refer principally to man but secondarily to angels.

> Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of his character and the justice of his requirements, and with full liberty to yield or to withhold obedience. (P.P., p. 48)

> God might have created man without the power to transgress his law; he might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule. (P.P., p. 49)

This passage indicates that Mrs. White believes man was created a free moral agent, not an automaton. The statement, "Such a course [making man an automaton] would have been contrary to God's plan in dealing with the inhabitants of other worlds," shows Mrs. White's belief that the inhabitants of other worlds had the power of choice. Further support of this idea is found in the statement, "He [God] takes no pleasure in a forced obedience; and to <u>all</u> [underlining supplied] he grants freedom of will, that they may render him voluntary service." (<u>P.P.</u>, p. 34) This word "all" no doubt includes Lucifer and the other angels as well as man.

Mrs. White, in a few concise paragraphs, and Milton, in pages of epic action and inspired oratory, both succeed in impressing the reader that God is in no way responsible for the rebellion of His creatures; it came as a result of their own misuse of God's greatest gift to them, the power of choice.

One concludes this brief comparison of three major issues as dealt with by the two authors with the conviction that Milton and Mrs. White, while differing in method and purpose, are remarkably alike in content and achievement.

Chapter IX

Conclusion

In the preceding chapters of this study of the Biblical story of man's fall as it is presented by John Milton in Paradise Lost and by Ellen G. White principally in Patriarchs and Prophets, the writer of this thesis has, in chapters two through seven, followed the chronology of the narrative in selecting representative passages from the two authors. These passages have been placed next to each other when they deal with the same event, in order that the reader may see for himself the data on which the conclusions are based. Chapter eight presented the three major issues of liberty, knowledge, and free will as discussed by Milton and Mrs. White. Each successive chapter has added to the evidence of similarities or differences between the two authors. The task that remains is to examine some over-all considerations of ways in which Milton and Mrs. White are similar or are different.

Included in this examination is a study of purpose in writing. Were the aims of Milton and Mrs. White the same? Were the aims of one more inclusive than those of the other? If they differed, how did they differ?

Then, what form was chosen by each writer, and why? How was this related to the purpose of each? Could each have carried out his purpose as well if another form had been used?

Next, how long is each presentation? How does length affect the content and the method?

Another point to consider is the degree of emphasis that each author puts on items that may be introduced by both. Why does one author devote pages to areas touched but lightly by the other author? Is there a reason behind this elaboration of detail? What is accomplished by it?

Of much significance to this study is the content of each work. Purpose, form, length, and emphasis are important to the extent to which they contribute to the choice of content. The telling of any story requires the selection of material to be included. How were Milton and Mrs. White guided in their selection of material? What is the effect of their particular selection?

In an endeavor to answer some of the questions just raised, the next section will compare Milton and Mrs. White in relation to purpose, form, length, emphasis, and content.

Purpose

Milton, early in Paradise Lost, states in two compact lines of blank verse his purpose in writing the poem:

> [That] I may assert Eternal Providence,
> And justifie the ways of God to man.
> (I. 25-26)

But Milton himself gives evidence that this was not his only aim. From the days of his youth be had a plan for his life that included the writing of a great epic for the English people, an epic that the world "should not willingly … let die."[1] At the age of twenty-nine, Milton went so far as to say in a letter to a friend:

[1] John Milton, "The Reason of Church-government urg'd against Prelaty," The Works of John Milton, ed. Frank Allen Patterson, Vol. III, Pt. 1 (New York: Columbia University Press, 1931), p. 236.

> You ask what I am thinking of? So may the good Deity help me, of immortality! [Underlining supplied.] And what am I doing? Growing my wings and meditating flight; but as yet our Pegasus raises himself on very tender pinions. Let us be lowly wise![2]

That Milton no doubt considered Paradise Lost the fulfillment of this lifetime aim is evident when he says:

> Since first this subject for Heroic Song
> Pleas'd me long choosing, and beginning late;
> (IX. 25–26)

His choice concerned not only the form, but the subject, and he cast aside the possible theme of knights and wars and chose instead a "higher Argument" as better fitted to his purpose. (IX. 27–47)

Milton's purpose might be restated in this way: to write an artistic literary epic with man as the hero and with a theme so universal and an aim so lofty that men would cherish it through the ages.

Mrs. White, on the other hand, had no apparent literary aspirations. She wrote on the great theme of the fall of man and his redemption in order to show the justice of God's dealings with man, the immutability of God's law and hence the importance of keeping it today, and to prepare man for a future crisis involving the question of the law of God. Furthermore, she felt a great compulsion, an overpowering urgency, a divine commission, to write. She said:

> As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed. (G.C., p. xi)

[2] John Milson, "Letter to Charles Diodati," The Works of John Milton, ed. Frank Allen Patterson, Vol. XII (New York: Columbia University Press, 1936), p. 27.

With such an impetus to communicate, Mrs. White's tone would naturally be more obviously didactic than Milton's in his chosen form of literary expression. Not that Milton is never didactic. He is. But the nature of his work called for the placing of such utterances in the mouth of some character, and Milton frequently used Raphael or Adam as his mouthpiece.

The purpose of each author has been much more inclusive than the justification of God's ways to men, as comprehensive as even that is. Milton's was certainly to produce a great literary work, and Mrs. White's was to win to a way of life. The differing purpose of each largely determined the form chosen as a medium of thought.

Form

Milton, after long study, chose the epic in blank verse as the form best suited to his purpose. This gave him freedom to emphasize the nobility of his theme by using the devices of poetry—rich literary allusion, colorful metaphor and simile, persuasive oratory, suggestion rather than statement, to name but a few.

Mrs. White has chosen a formula for her prose something like this: she tells a bit of the narrative in a simple, direct way, explains its immediate significance, and then urges men and women living now to make an application in their own lives.

Examining only the form used by these two authors, one can see how it is an outgrowth of purpose and a determiner of length.

Length

Milton's twelve-book poem is composed of more than ten thousand

lines; Mrs. White writes the story of the fall of the angels and of man in about two thousand lines in Patriarchs and Prophets. It is true that her story appears also in The Great Controversy, in The Desire of Ages, in Early Writings, in Education, and, to a lesser extent, in some of her other books. But the main story is found in capsule form in Patriarchs and Prophets; the other books contain much actual duplication or at the most restatement of ideas. This great difference in the length of the two works does much to influence both content and emphasis.

Emphasis

One of the most significant differences between Paradise Lost and Patriarchs and Prophets is the difference in emphasis upon events of the narrative. Milton, in his longer work, devotes more time and space to making vivid the dramatic action by allowing the characters to live. They tell their own story by means of soliloquy, oratory, dialogue, action, and reaction.

Mrs. White, on the other hand, minimizes direct conversation and action and reports the story as an observer. This places the emphasis where she wants it—on the story as it comes from the Word of God. Her comments underscore the importance of the issues as they effect one's personal relationship to his Creator.

Content

Both authors adhere with scrupulous faithfulness to Genesis when details are there supplied, but both greatly expand the brief Biblical narrative. In Milton, for example, the entire allegory of the unholy trinity—Satan, Sin, and Death—which forms such a vital part of the drama, is an expansion of James 1:15. And the extended speeches of Satan

and Eve during the temptation are based on the first few verses of Genesis 3. Then there are whole sections with no scriptural background, that are used to heighten the drama: the opening scene in a fiery hell, the details of the war in heaven, most of the conversation between Adam and Eve, the final degradation of Satan and his angels in Book X of Paradise Lost as they are turned into serpents. The content is further enriched by striking contrasts: the Great Consult in hell, the Great Council in heaven; Satan's volunteering to accept a perilous mission to bring death to the world, Christ's offering Himself to redeem the world; the empty remorse of Satan, the fruitful repentance of Adam; the hell within despairing Satan, the Paradise within regenerated Adam. Milton drew copiously from classical, medieval, and Renaissance concepts to round out the Biblical narrative. But in all of this, Milton is never anti-Biblical. His diversified content is fused by his own lively imagination into one artistic whole.

Mrs. White's content, on the other hand, is relatively free of embellishments. She tells the Bible story enriched with a behind-the-scenes view of the motives and purposes of men, of angels, and of God. For example, she delineates the process of thought that went on in the heart of Lucifer from the time he first began to entertain thoughts of self-exaltation, to the day he was cast out of heaven. Her elaboration of the Bible story, although slight compared to Milton's, is considerable. And any information which she supplies that is not contained in the Scriptures makes a specific contribution to the narrative for teaching purposes. There is much quoting of Scripture and a substantial body of

commentary on the events. The order is largely chronological.

Referring to the preceding chapters of this thesis, one is impressed by the similarity of factual content in Paradise Lost and in Patriarchs and Prophets. In fact, the writer of this thesis found no disagreement between the two authors in stating significant facts. There were frequent differences in manner of statement, in amount of detail, in emphasis given, or even in the exact order of a series of events, but none in facts pertinent to the Biblical story.

Of unusual significance is the correlation found in a number of instances where both authors depict with some detail an experience which is not found in the Bible. Among such events are the following:

1. The scene in heaven before and during the rebellion with the loyal angels trying to win the disaffected ones back to allegiance to God.
2. The warnings issued to Eve to stay by her husband's side; her subsequent straying.
3. The elaborate setting for the actual temptation with Satan's arguments analyzed point by point.
4. The detailed picture of the immediate results of sin on Adam and Eve and on the animal and vegetable world about them.
5. The explanation of the basic reason for Adam's fall: uxoriousness.
6. The angel's chronicling of future events to Adam.
7. The feelings of both Adam and Eve as they left the garden.

These likenesses in the narrative on points where the Scriptures are silent intensify the question: Why are these two authors, living two hundred years apart, so much in agreement on major fact? Was the later author influenced by the earlier? Did she get her facts from

him? Is there some common source outside the Bible which was available to both? Or is there some other possible reason for their similarities?

The answers to some of these questions are clearly out of the scope of this thesis, but the question of Milton's influence over Mrs. White can be answered, in part at least, from evidence supplied by Arthur L. White, grandson of Ellen G. White, and one of the trustees of the Ellen G. White Publications.

> In the spring of 1858, soon, after the vision of the great controversy between Christ and Satan was given to Mrs. White, she related it to the believers in Battle Creek on a Sabbath and a Sunday. As she spoke of the fall of Satan and the fall of man and the plan of salvation, it reminded J. N. Andrews of John Milton's Paradise Lost, and when he next had opportunity he asked Mrs. White whether she had ever read the book. She replied that she had not, and he said, "You will be interested in it." So the next time he came to the home he brought a copy and placed it in her hands. She was in the midst of her writing on the controversy story. She took the book to the kitchen and placed it on a high shelf out of reach and out of sight, determined that if there was anything in it which was in any way similar to what had been shown to her in vision, she would not read it until she had finished her writing. She did not wish anything to obscure her clear view or to open the way for anyone to say that she received her inspiration from others. It was not until she had written her first views of the controversy that she read with interest … Paradise Lost.[3]

In a personal letter to the writer dated August 8, 1956, Arthur L. White states that his father (Mrs. White's son) was his source for the information just quoted. He continues: "You will see from the enclosed material that Ellen White did not read Paradise Lost [sic] before she had done her first, initial writing on the Great Controversy story. According

[3] Arthur L. White, "The Prophetic Gift in Action," The Ministry, XVII, No. 6 (June, 1944), 36.

to my father's statement, she did read it subsequently."

The question still unanswered is this: What is meant by the "initial writing," or her "first views"? Mrs. White came into possession of a copy of Paradise Lost in the spring of 1858. In September of that same year she released Spiritual Gifts, Volume I, later to be included in her book Early Writings, which contains a brief overview of the story of the fall of man. Patriarchs and Prophets, quoted more fully in this thesis was first published in 1890. When did Mrs. White read Paradise Lost? If she read it before completing Patriarchs and Prophets, what influence did her reading of it have on her subsequent writing? To this question there seems to be no available answer. There is one known direct quotation by Mrs. White of Milton where she speaks of that one sin which "brought death into the world, and all our woe with loss of Eden." (Ed., 150)

The question of Biblical sources does not become a problem, for the student can readily trace to the Bible much of the content of both Paradise Lost and Patriarchs and Prophets. Tracing content to other sources is a much more complex matter, involving an examination of voluminous material that might have been read by Milton and Mrs. White. This phase of the problem is outside the province of the present investigation.

There remains one avenue to explore, and that is in the realm of inspiration. An attractive and undemonstratable conclusion, but one which the writer as a result of this investigation is strongly inclined to accept, is that both of these serious authors seeking to justify the ways of God to men were guided by the very Holy Spirit whose aid they invoked.

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